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EVOLUTION AND THE LAWS OF SUSTENTATION.

I.

"Sustentation is perpetual creation."—*Ath. Creed*, n. 102.

IT would appear that the fundamental "deadly persuasion," underlying all others, by which the descendants of the Most Ancient Church were destroyed, lay in believing that God had diffused himself into man, and thereby lost his own identity or personality in the process; whilst men, in that incarnation, became themselves "as gods." Such a persuasion was never to happen again; nevertheless, in a wave of that flood which is destroying the Most Modern Church, we find the singular persuasion that God, the "World-Spirit," or "Over-Soul," was, and is, in itself impersonal and unconscious, and only attains to personality and consciousness in man. A mythical Christ has been invested with a spurious Divine humanity, and called the Christ-idea in human history. Strauss, the author of the so-called "Life of Jesus," based upon this notion, was spoken of by his master, Hegel, as "the only one of his disciples who understood his philosophy; and *he* did not understand it." A singular acknowledgment of the darkness pervading it; although, of course, we concede the element of humor in the expression, the identity of contraries being implied by the system.

Metaphysical ratiocination being found to throw no light

upon objective realities, the result has been the endeavor to produce a philosophy which is expected to embrace the inner facts of consciousness, and those external facts which are manifested to the senses. The one which at present rules in the world of science is, in general, that of Evolution, as stated and expounded by Herbert Spencer. This system postulates an Absolute Unknowable Power, which manifests itself relatively, according to invariable modes, to which are given the name of laws. The flux of phenomena proceeds by a two-fold mode of manifestation, — one being as *force* (including life, mind, or subjectivity); the other as *matter*, or objects perceived by the senses. The "Unknowable" is said to be "above personality"; but yet it is *known* not to include that *personality* which it is above, and which proceeds from it, as manifested in man; in it there is no will, no purpose, no aim, no use! To allow the *Unknowable* to possibly possess personal qualities would be to destroy the whole philosophical system; therefore it teaches that what we know is only a manifestation of what we can never know!

True, the Divine, in his fulness, is above personality, as we *understand* personality; above form, as we understand form, even spiritually, because he is infinite; nevertheless, we can apprehend the existence of an Illimitable Being above our comprehension; and that there is in him the initiament of personality, as we understand personality; of form, such as we understand form, or such as both are in their origin. (See A. C., n. 7270.) He who is above (limited) personality, can thus personify himself; and in so doing, manifest himself to finite perception, and also reveal truth to man.

For truth is not discoverable by natural faculties; but man is gifted with the faculties of perceiving truth when the Lord gives him to see it; that is, when he is willing to come into the light of heaven. To acquire truth, we must receive it either by internal or external means from one in whom is the knowledge of it. But the Christ of God is alone the

pure truth; and he alone can adapt its appearance to man; therefore we can know nothing of truth except from him, either directly or indirectly. Nature is dead; and how can a corpse inform us of anything, however much it may be questioned? We must, therefore, either understand the universe as God creates or sustains it, and which is the truth, or construct an imaginary and false universe out of the materials which he has furnished. Nature is a mirror which reflects the attitude of man towards the Lord, both individually and collectively; and it can be made to conform to any theoretic system, as we find plainly evident from the whole record of gnashing of teeth, or, as it is usually called, *history of philosophy*; although, certainly, the darkness has been broken, at times, by fitful gleams of light from the Divine Truth ever omnipresent in the world. If the Evolutionist says, "We are from below," he can easily imagine a starting-point from inorganic to organic matter, and imagine the missing links up to man; and, although these are fitter, upon his own system, to survive than those lower links remaining in nature, and from which he says they developed by an unbroken continuity, he will yet call his theory the "survival of the fittest." If you say the "homogeneous units," in starting together without a directing power, ought to exhibit something approaching to a parallel development, instead of the indefinitely various species and genera around us; he will say that "interaction and environment" have prevented this, and swept into oblivion — he knows not how — all those links which once found their place in the gaps now manifest between different orders of organization. So, it is evident that Nature mirrors insanity as well as wisdom. If, on the other hand, truth is "from above," then the renewal of philosophy and science must consist in the application of principles seen to be operative upon the plane of nature, but acting from above downward; for this is the only way in which the knowledge of them comes, or can come.

The world must get rid of the idea that facts considered

in themselves are truths, when facts are simply embodiments of that which may be either true or false. As Swedenborg says: —

"Scientifics, in themselves, are neither true nor false; but they become true with those who are in truths, and false with those who are in falsities. Their application and use does this."— A. C., n. 6917.

That which may be neither a literal, historical, nor scientific fact may be the embodiment of a Divine Truth, as we see in many places of the letter of the Word; whilst an unquestioned fact may be the embodiment of an infernal falsity, as seen in many places outside of it; for truth is the form of good. Where goodness or use is invisible, truth is also unseen, whatever may be the number of facts before the eye. Man must wait until, by God's mercy, he reaches heaven, before he finds facts representing perfectly the truth which lies within them. Satans live surrounded by facts as completely as angels, or as our men of science who are piling up statements of them, and clamoring for more; but all their facts are lies, although they think them truths because they are facts; just as our scientific men are doing. Hell itself is but a monstrous lie; there is not a truth in it. But it is a fact nevertheless. The only thing that is true about hell is its use in the maintenance of human freedom. Were this truth withdrawn from it, hell itself would vanish as a *fact* for lack of that form of good, or use, which alone sustains it in existence.

He who can see most clearly what truth is, will perceive most clearly that which is truth behind the veil of appearance. Oh! to the eternally-severing gulf, march, within sight of each other, though on different roads, men on our earth who are dead, and others who have "passed from death unto life" by a birth not of earth. On a broad road many wander unheeding, with nothing true or real about them, — a road that leads to the father of lies. The few wise travel a narrow pathway; but on each side, things are

real, and it leads to him who is truly our Father in heaven. And still the self-same world looks upon the wise and the foolish; and upon the self-same world look they together!

So important is that question, — the asking of which is joined in even by those under whom Christ is crucified, — "*What is truth?*" that we will dwell a little upon it, and its application to that revelation which, reaching down from over a century past, caused this imperfect article to be written. Truth from God is a thing of degrees — the lower degree being the vessel containing the higher; the lowest, or ultimate vessel, is *fact*, when facts represent. When they do *not* represent, which happens when men can not see the truth in them, a non-fact may become the lowest degree, or vessel, in which truth may be seen. That in which truth may be seen as coming from the Divine by those who love goodness and truth for their own sakes, and in which it is, at the same time, so covered up as to appear as falsity, when the sight of it would result in profanation by the evil-minded, is perfect truth to man.

Truth being the form of good or use, is consequently always adapted to the state of man, in order to raise him to a higher, whilst preserving inviolate his freedom and rationality. God "throws over all his glory" (which is absolute truth) "a covering" of relative adaptation to man's state; and this covering, or manifestation, is Divine Truth to man. It may be woven of facts, historical or scientific, showing man's degraded condition, or otherwise; it may be of symbol or parable; or it may be of that which is *not fact*, stated as *fact* by an inspired writer, who knew not of this being the case; the whole being Divine Truth by the absolute perfection of the statement as a form of use to man in his freedom to accept or reject. We must not confound the covering with the Divine Truth which it envelopes. When the incarnate Christ says the mustard-seed is "indeed the smallest of all seeds," the non-fact is an absolute truth. If Swedenborg writes that Mohammedans see and acknowledge "the Lord to be the Son of God" (T. C. R., n. 833), it does

not follow that it is not the truth, although the Mohammedan has repudiated the idea with horror from the day in which the very book which Swedenborg refers to as showing the fact ("Athanasian Creed," n. 73) made Christ deny it himself shortly after his birth. ("Koran," Chap. xix.) Give a sufficient latitude to the term, *Son of God*, which Swedenborg may never have thought of, and the Mohammedan will acknowledge Christ to be so, because he acknowledges him to have been born of a virgin.

The Lord's use of imperfect men as inspired vessels for the good of imperfect men is the manifestation of his own perfection; and consequently the perfection of the Sacred Writings. It is the use of the writings which is their truth; and the same expressions contain truth in different degrees of purity, according to the mind of the reader or hearer. The minds of the men of our earth are gross compared with the minds of men on other earths — even of those not otherwise equal. And Swedenborg's statements of spiritual truth must necessarily be gross, in order to be true to the men of our earth. (S. D., n. 3240.) "The pure spiritual can not be received; it must flow into the natural." Therefore, when we read Swedenborg's writings, we read the spiritual sense in a gross, natural embodiment, — still, that which is of most use to the men of our earth. They, with the Word, are absolute truth relatively manifested; all are the ultimations of truths which have within them far higher degrees of purity; and consequently purer truth than the writers ever saw, or the readers ever shall see. We may thus contemplate Swedenborg's writings under two different aspects, even as we may the Word itself, — in its letter and its spirit; the infinite and the finite dwelling together, although never the same; for the spiritual sense of the Word, as given naturally by Swedenborg, is as a literal sense which covers truths purer still. One aspect is that of their ultimation *alone*, or as *understood* by Swedenborg; in which case they possess only a finite and imperfect human authority; the other, in which Swedenborg's writings have a uni-

versal use in their application to man's regeneration; no portion being capable of misleading an earnest seeker after truth, and not of merely natural fact. In this aspect they are not Swedenborg's books, but "The Lord's books"; and consequently "free from error." In the other, they resemble the letter of the Word when taken alone, in being "like any other book." Man's freedom of interpretation is thus preserved inviolate; giving free play for the exercise of charity, and for the manifestation of the lack of it; giving a ground of unity upon which the whole Church can stand by the recognition of both aspects; and of disunion and disaffection by those who hold only to the one, and ever find fault with the other.

Neither the thoroughness, nor the extent of the knowledge of facts, gives them the truth; but knowledges are vessels which may contain the truth. So we may concede greater variety and perfection in the vessels, and yet deny that to be truth with which the mind of their possessor fills them. Indeed, to confound the receptacles with their assured contents is in itself a proof of error; that is, to call the scientific a truth instead of a vessel containing truth, is to make it a falsity. However thorough the Physiologist may be, if he asserts that the matter which life has prepared for its reception organically in Nature is itself the *physical basis of life*, his views are the direct converse of the truth. There are living beings in Nature; but there is no life save that unchangeable Divine Life which is the basis of all creation. The moment that the life which is mediately effluent from the Lord, and which changefully passes down through the higher grades of being, enters into Nature, it loses all its character of life, and manifests itself as physical force; but the life which maintains the flux of force into Nature, uses it in the formation of material organization, and acts as a soul to the vegetable, animal, or man, as the form may be, which it is employed in building up.

The theory of Evolution is thus formulated by Herbert Spencer: —

"Evolution is an integration of matter and a concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite heterogeneity, and during which the retained motion undergoes a parallel transformation."

Now, the great mistake in the above (as indeed all outside philosophy and science) consists in implying that all natural phenomena run in a constant stream of cause and effect; every effect being causative of that which follows. The substance of this system is, that on account of "the persistence of force," all natural phenomena pass through ever-recurring cycles of Evolution and Dissolution, through the instability of both the homogeneous and heterogeneous conditions of matter. For Mr. Spencer differs from the physical scientists by implying that the tendency to equilibration does not finally result in the extinction of differential motion. Were this not implied, the aid of a Creator would have to be called in, in order to start a fresh cycle of Evolution. Indeed, it is only the amount of learned illustration and ingenious ratiocination which prevents the silliness and worse than worthlessness of the whole so-called philosophy from being very evident.

In order that philosophy and science may be renewed and rendered forever progressive, it is simply requisite that the stream of force be seen to descend through a series of planes down to Nature, the last and lowest, instead of alone running on a level. All changes in Nature are undoubtedly concatenated, because the force from the plane above Nature which produces those changes, pictures in the simultaneous order the truth of the successive. The inertness of matter, which is the end or resting-place of the descending force, has its perversion into falsity in the so-called principle of *dissipation of energy;* for every falsity is the perversion of a truth.

But philosophy and science cannot be renewed without a renovation of theology as well, because "the Divine is in the greatest and least things the same." Not only is there

a descending flux of cause and effect through the series of planes in which forms or aspects change in the transition, but he, the Unchangeable, is in all, and guiding all by Providence or Permission; so that there is a permeation of his own unalterable personal life, as well as of that life *from* himself which he has made subject to variation by giving separate existence to all his creatures, and which appears as force in Nature.

There is no Involution or Evolution upon any one plane; but the highest is also the inmost, and is *involved* in the next outer plane. The case is the same with this next plane; and so on, until all are involved in the lowest or outermost. There is no development, no growth, no Evolution in Nature; for Nature consists of nothing but dead matter which envelopes all spiritual formations. Yet it is a necessary covering; for without its reaction, the development of underlying spiritual life could not go on. The natural forms covering the realities have, however, been mistaken for the realities themselves. Undoubtedly the terms Evolution, Development, Cause, and Effect are as necessary to be used in application to Nature, as to speak of the rising and setting of the sun; for though Nature is only a plane of *effects*, the various changes around us require our using the words *natural causes* as expressive of naturally embodied spiritual causes; but the growths or changes which necessitate the use of such terms must be seen to be produced in matter by a constant influx or down-flux of force, — matter itself being a formed covering for the spiritual uses within it. What, then, is that formula of the flux of natural phenomena which, in the future, will take the place of the present theory of Evolution?

In the spiritual world, objective reality exhibits correspondent characteristics to the subjective conditions of those which it immediately surrounds. The reason is, because the Divine creative life flowing into human forms cause spheres of like quality to exhale from them, and to operate

upon the surrounding spiritual substances; all of which are instantaneously plastic to their influences. Surrounding forms are brought into existence, change, and disappear with variations in the states of those spheres; all, however, having a fixed groundwork corresponding to the constant individual character; and the extent of the sphere is shown by the number of individuals or societies whose intellectual qualities are embraced by the intelligence of him from whom the sphere emanates; and this it is which gives the range of his vision. This is plainly seen to be the case even on earth; variety and comprehensiveness of thought is intellectual extension, and this, after death, becomes objectively manifest. The vast range of Swedenborg's thought in Science and Philosophy was a necessary preparation for the fulfilment of his mission of bringing to man knowledge gained from innumerable and diverse heavenly societies. There is a generalizing power which focalizes truth, and brings a wide expanse under one brief glance; but this was not the character of Swedenborg's stupendous intellect; nor would it have been suitable to the rationality and freedom of the various types of his readers, because it would thereby have precluded difference of view and opinion; and besides, his writings might not have been sufficiently repellent to those whom Providence sees to be unfitted for their reception. The mind of Swedenborg was of that cast which causes the rays of truth to separate, and according to which, particular after particular passes under the eye. The sphere of his spirit penetrated innumerable societies of the heavens, but rather one after another than many at once; and the external order beheld in one is not necessarily applicable to all, nor suitable to all on the earth as a type of order. Even ecclesiastical order will differ in the heavens; the angels themselves differing in their opinions. If a New-Churchman infers from any statement in the Writings a mode of external order which exists amongst any heavenly society, he will have good grounds for acting according to it upon earth. But if he insists upon its universal applica-

tion because such statement is mentioned in a particular place, he to that extent limits the sphere of his spirit to those societies who hold to that rule of order, and separates himself from those whose order is different. Adaptation to the character of the individual or the society must determine this; and where charity is greatest, there freedom is greatest, and the greater is the extension into other heavenly societies. The Writings of Swedenborg have been divinely authorized as a basis of operation in the campaign against evil and falsity, in which man must fight "*as of himself*," or he fights not at all.

Within the range, then, of man's sphere in the spiritual world, is formed into being a home corresponding to his individual characteristics, and which blends with the external surroundings of those most in harmony with him. The good have, therefore, good and beautiful surroundings; the wicked, evil and hideous; and the spirits of every particular world have surroundings harmonizing with their specific qualities, according to their correspondence to that special function of the Greatest Man which they represent, and who is the aggregate of all mankind in the universe. Newly deceased or resuscitated spirits are in close proximity to those worlds in the realm of Nature which they have recently left, and act as channels of influx from their angels or devils to those still on the earths, and, to some extent, from those of all other worlds, for all are connected. As like attracts like, the good or evil are attracted or repelled, in proportion as the natural dwellers upon any earth become better or worse; for similarity of spheres conjoins, and dissimilarity repels. The quality of the sphere which each inhabitant assimilates, and which consequently emanates from him, somewhat modified by his own individuality, is drawn from those spiritual spheres enveloping his world, and is that which agrees most with his own love.

From every man in the natural world there also emanates a physical sphere; but his spiritual sphere is within it, like a soul in a body. So there is a physical sphere emanating

from all natural objects, — animal, vegetable, and mineral, — within which is a spiritual sphere; and they blend their spheres with those of man if their quality is similar, and become propagative in nature. And as man attracts spirits of like quality with himself, so the affections and thoughts of those spirits enter into the spheres of those natural objects around man. If, however, man changes, spirits corresponding to the changed quality are attracted, and the influences of their spheres pervade the earths to which they are drawn. But it is these influences which determine the quality or character of the external phenomena of those earths; for all matter is, although slowly, plastic to the inflowing spiritual forces. Matter moves more slowly under the spiritual influx than the substances of the higher planes, because inflowing life must find its resting-place in fixation and mechanism. Creation begins with an inflowing life, unchangeable in *quality*, and rests or ends on unchangeable, *quantitative* elements, such as fixed time, space, matter, and force. Yet this resting-place of Nature is balanced between good and evil, either actual or potential; the good and the evil being, in the spiritual world, balanced by each other. Nature is as a fulcrum upon which heaven rests on the one side, and hell on the other; as the one approaches, the other recedes, and the equilibrium is thus maintained. This is evident from mechanical principles; for natural equilibrium corresponds to spiritual; the latter being the cause of the former.

We have already alluded to the universe as objectively correspondent to the aggregated functions of a Complete Man; the different worlds bearing a relation to the component functions. It is not our purpose to dwell upon the mode of the "first creation"; but we may lay it down as a principle, that —

All worlds, during their preparatory development for the advent of man upon them, exhibited on each, conditions, both organic and inorganic, in accordance with the special func-

tion of the Greatest Man, to whom the men to be created upon them would respectively correspond.

We may note, however, that in Nature, "at the beginning," creation was, as it is now, and always has been, in the spiritual world. (T. C. R., n. 130.) The creative power, therefore, passed through man, during the process of his creation, in correspondence with the stage of his approach to complete formation; so that the outer world was just completed as he stood *last* upon it, a fully created man. (See L. J., n. 9.) In other words, man must have existed potentially, as to his bodily structure, in the undeveloped earths, and emerged from his envelopment as his surroundings came into harmony with his completed being in the course of creation. We must, as far as possible, transcend time and space in thinking of this matter; for time and space were created with the world; that is, they inhere in it as a fixed ultimation of its states. So all geological calculation is totally inapplicable to the appearances of the earth's strata, fauna, or flora, until it can be shown when the present condition of relatively fixed times and spaces became complete, or after the original instantaneous creations settled to their present condition.

This matter is important; for all metaphysics is constantly at war with physical science over the subject of *time* and *space;* and it is understood by neither. Outside of the universe there is neither space nor vacuum; and between the minutest portions of matter there is neither space nor vacuum. No objections to this are valid, because matter, although it externally exists, does not exist absolutely; but the truths of Nature are, first, the truths of mind; and mental perception necessarily stops short both at the infinite and infinitesimal. If, for instance, it be objected that it is impossible for one body to act upon another, if it be confined to its own space, for a body can only act where it is, it must be noted that *no* body acts upon another; but there is a force behind Nature which acts upon all, and which gives the appearance of the mutual action and interaction of

matter. Outside of the universe there is no space; — no body moves in or through space, for there is no vacuum through which to move. When a body moves, it takes its own space along with it; and the relative changes of position in bodies are also the relative changes of position in their spaces. Difference of density is not the occupation of more or less space by a material substance, for the spaces appertaining to the component particles have moved with them. It is taught as an axiom that *no two bodies can occupy the same space at the same time;* and this is all well enough as a matter of appearance; but the real truth is, that *no two bodies can occupy the same space at any time.* It is also true that *no two bodies can exist at the same time in any place*; for the space and time of any form are indissolubly united. They may occupy similar spaces, and be more or less contemporaneous, according to that stage in the development of the world of which they form a part; or (speaking less from appearances) according to the *state of being* of the underlying spiritual forms of which they are the ultimations.

The soul of man is within, and intimately connected with, his body; and yet the soul's space and time are vaster and altogether different from those of the material body which envelopes it. The *inmost* of each and every man is the Lord's dwelling-place; and consequently each and every man contains within himself the whole human race that is now, has ever been, or ever will be in all their completeness; separate individualization branching off with the externality of the degrees. Thus, each man is in all others, and they in him; the Lord in all, and all in him. The more, therefore, the interior degrees of any man, as a separate individual, are opened, the closer he draws to the goodness and truth of the men of all ages and places; the more contemporaneous is he with the men of all periods; the more a denizen of other worlds; and consequently, after death, the more near to the infinite is his being, and the more truly eternal is his immortality. With the Lord, we

can only say that to him all is *here* and *now;* and indeed I am not sure but that there is to him something as far above the word *present* as there is above what we mean by the words *past* and *future.* We must, at all times, remember that that which is within is vaster than that which envelopes it. The reason is, because that which is *within* is also *without*, whatsoever the appearance may be. The body is as truly within the soul, and is held in being both internally and extraneously by it, — natural atmospheres being used as means, — as that the soul is in the body; and still they are discretely separated. And thus the Lord is both within and outside of Nature.

As there is a constant flux of force into the inert plane of Nature, where all things become "fixed, stated, and measurable," there must exist a tendency in every organic form to reproduce its like, and itself to become a thing of the past. This arises by the introduction of the time-element into Nature by the Creator. For it is evident that, were the time-element withdrawn from creation, all else remaining, all things would exist unchanging in a fixed extension, which is the manifestation of the element of space. Indefinite varieties of form, then, measurable in length, depth, and breadth, is that which represents the Infinite in the space-element of creation; and it must be combined with definite periods of natural being, and a never-ending course of reproduction, to represent the Infinite by the element of time or change; inorganic matter simply changing in form, and organic bodies reproducing their like with similar natural periods of existence. But, unless the quality of the influx changes, there will be no change of character in the phenomena, for like can only reproduce its like; but if the quality changes, the influx will to that extent modify the character of the phenomena, and leave in them the tendency to continue the modification.

Of course, all matter, even to the organized body of man, being totally inert, it must be altogether unconscious of the time and space elements of its being. The cognizance, or

perception, of these elements is according to the grade and development of the soul in the organized body. A higher degree of perception, then, than that of the natural plane, and which is possible only to man, is the cognizance of time and space as the manifestation of *states*, — the truth objectively manifested in the higher planes of being.

Recognizing at all times the guidance of the Creator, we may then state as a principle that —

There is a constant flux of energy into the natural universe, producing a measurable co-existence and sequence of phenomena upon each earth, in objective correspondence to the characteristics of its human inhabitants; all changes in the affections of man being accompanied by a proportional change in the quality of the influx, and which to that extent modifies and tends to continue the modification of the character of the phenomena.

This law holds good for all states of existence, the only variation being according to the diverse characters of the different planes. If we think away the material covering of our spiritual surroundings, we will perceive the general truth of the statement as applied to Nature, simply by adding in thought a fixed, measurable order to spiritual objectivity. It implies that, if we were thoroughly acquainted with the physical condition of any earth, and also with the science of correspondences, we would know the characteristics, and to some extent the history, of its inhabitants; for the objective forms, conditions, and changes upon that earth have been according to the quality of the influx into man throughout the period of his existence upon it; and its present condition is the resultant of all its preceding conditions. All geological history is the representative picture of the history of human influx and efflux; its good from heaven, and its evil from hell. The surface changes produced by the physical action of those who dwell upon the earth combines, of course, with the purely spiritual influx

into it in forming the representation. Carlyle wrote, "On the hardest adamant some footprint of us is stamped-in; the last Rear of the host will read traces of the earliest Van." And not only is there yet to be read the record of our race correspondentially graven on the rocks, clearer and truer than our annals have written, and of times before words were spoken or penned; but, as now, other worlds and suns send us word across the interplanetary and interstellar spaces of the material elements of which they are composed; so, in the distant future, will every transmitted material thrill be translated into its correspondent spiritual language, and the quality of life upon other and far distant systems be immeasurably better known than are now their material elements by spectral analysis. Across the vast ocean of Aura, the ether may cable news from distant worlds — that intervening years will not destroy in their passage — of conditions of life, to be read by the men of our earth in their spectra.

Thus, by the regeneration of man, and by this alone, will be produced a perfect renovation of the earth through a better quality of influx into Nature; for the earth must receive the same quality as that which man makes his own in his freedom.

The merely natural man takes for granted, as ultimate truth, those characteristics of his own mind which have been correspondentially fixed into Nature by spiritual influences of similar quality with his own. Thus he never sees what he is looking for, — Nature, outside of himself, or the class of mind to which he belongs. A theory of Evolution becomes objectively pictured in correspondence with the intelligence which evolved it, and all things will appear to assert the truth of the falsity. For the theory stamps itself into Nature by existing as an hypothesis in man; but the spiritual-minded sees through the false appearance to the truth behind it.

ON THE WANT OF SIMPLICITY IN MODERN CIVILIZATION.

THERE is a tendency with a certain class of minds, dazzled and misled by the rapid advances and wonderful discoveries of modern times, to over-estimate the true value and position of our modern civilization, and to overlook too much its faults and dangers. A great deal is truly said of the wonderful results which the new age has already accomplished, though as yet it is but the dawn of the morning. But it is at least as profitable to examine into our shortcomings as to descant on our virtues or our greatness; and the purpose of this paper is to try to point out some of the defects of modern civilization, not to speak of its achievements, which are seen all around us.

It is not in the nature of things that this age should, as yet, be in all respects superior even to the degraded period which immediately preceded the Lord's Second Coming. The very advances that are made in certain directions and in certain quarters, lead to deeper degradation elsewhere. It was so after the Lord's First Coming, and it is so after his Second Coming. A comparison of the early centuries of the First Christian Church with this century, the first of the New Christian Church, will often help to a better understanding of the perplexing and often apparently contradictory phenomena in the life of the world around us. And as in those first centuries of the Christian era we find the apparent corruption of the world increasing, while the better life and the truths of Christianity were spreading; so now we must not be surprised to find some things seeming to move backward, — some things not so well as once they were.

One of the great differences, and, it would seem, one of the great defects, of modern life, as compared with that of nearly all past time, is its complexity as compared with

former simplicity. Indeed, perhaps at no period of the world's history, excepting only the corrupt period of the Roman Empire, to which our times bear an unenviable resemblance, has there been less of simplicity than at present. And this want of simplicity affects us everywhere and in every relation. It affects political and social life; it injures education and literature, and has been one of the most powerful agencies which have well nigh, if not completely, ruined art.

The complexity of modern life is largely due to the great advance of knowledge in every direction, to the depths to which investigation has penetrated, and to the new fields of inquiry which it has opened. So that the amount and variety of knowledge, which seem to be almost required of any one wishing to take any stand before the world, or claiming to have a good general education, are vastly larger than ever before, and seem constantly on the increase. Compare, for instance, the knowledge required of a gentleman of to-day with the knowledge required of an Athenian of the time of Pericles. All that the most cultured Athenian was likely to acquire was a thorough knowledge of his own tongue and its literature, and perhaps of that of Persia, of whose civilization, and that of Egypt, he knew something. He had studied philosophy, mathematics, and music, and was familar with art. It was, in a sense, but a narrow education; and yet it made the Greek people the most thoughtful, the most cultivated, the most refined, which the world has seen, because it was simple and thorough.

How different is this from our own education. There is so much to be learned, that those who have the direction of our schools spend all their time in cramming the pupils with knowledge. There is so much to be *learned*, that they have not time to teach them to *think;* and thus, through the very advances which knowledge has made, is the true end and object of education lost sight of, and superficiality takes the place of thoroughness.

The object of education should not be so much to impart

knowledge as to give training,— to teach how to learn, how to think,— to draw out the faculties of a thinking being; not to stock a walking encyclopædia. For the very reason that our modern life is so complex, is it our duty to simplify, as far as may be, the courses of instruction in the schools, in order that the children may learn thoroughly what they learn, and may be taught to think, and think rightly; and so be better able to take their place in this complex world. This fault in the school system is greater, probably, in America than anywhere else. Mr. Dale, an Englishman and member of the Birmingham School Board, who spent some time in America a few years since, studying the public school system, noticed this as one of the few faults he had to find. He spoke of it to a teacher in one of the schools, and asked whether the pupils would not derive more benefit from their studies if left to do more of the work themselves. To this he received answer, that there were so many subjects to study now, that they would never get through their work in that way. On Mr. Dale's suggesting that they studied the fifth proposition of Euclid, not for the mere sake of learning the fact that the angles at the base of an iscosceles triangle are equal, but for the sake of the discipline, the teacher said, "That is quite true, and I often think we are on the wrong track altogether; but, with our present range of subjects, we have no choice; the teachers must do everything for the scholars."— "Impressions of America," by R. W. Dale, pp. 156, 157.

But the evils arising from the multiplicity of the fields of modern knowledge do not confine themselves to education. They make themselves felt in literature also. In an article in the "Nation" of Feb. 3, 1881, reviewing the literature of 1880, is the following: —

"The numerous and varied interests which engage the attention of all intelligent persons from day to day, while they increase the knowledge, broaden the sympathies, and add to the wealth of illustration, yet diminish that faculty of concentrating the mind upon a single subject which is essential to the creation of a master-

work. . . . Short poems, revised articles, studies and sketches in history, literature, and art, are more and more taking the place of finished work. It is partly a cause and partly an effect of this that there is a growing disinclination and actual incapacity in the great majority of persons to read a book which requires time and thought."

It is only too true. It is a growing danger against which we ought to guard. It can be guarded against each for himself, and by simplifying and making more thorough the courses of instruction in the schools, where habits of thought which will remain for life are formed.

But these are evils which arise, as it were, out of the natural condition of things, from mankind not yet having learned how rightly to deal with new and unaccustomed circumstances. Much more vital, much more pernicious, is the want of simplicity, which seems to be increasing in social life; the high and constantly higher standard of luxury, which gratifies no real want and no ennobling taste, but which leads to useless and hideous display, and which is largely, perhaps, the cause of that greed, that unseemly and frequently dishonest scramble for money which disgraces commercial life. How large a proportion of the world's wealth is annually consumed in this way; how much labor is annually turned from channels in which it would add to man's true happiness into channels in which it adds to man's true misery by burdening him with useless luxuries! When one considers the fortunes that have been squandered, for instance, in the erection and furnishing of the Vanderbilt houses in New York, one cannot wonder at, if he cannot excuse, the discontent of the poorer classes — of the growing radical party throughout the world — at the unequal distribution of wealth.

There is this great difference between the luxury of these times and all others: that, until this century, the luxury and the desire for it were confined to the upper classes. It was then hardly possible for a poor man to gain wealth enough to indulge in luxuries of any kind; he could not, and did

not, aspire to it, and so he was content. Now it is possible; and, following the example set him by the upper classes, he covets luxury, and is discontented. It is natural to the poor man to covet what he sees the wealthy enjoying, when he thinks it within his possible reach. It is a great step which our civilization has made, which puts better things within his reach. But what good will have been accomplished if he ends by coveting wealth for the sake of its luxury? And at present this desire for luxury permeates all classes. It is true, this is the dark side of the picture. There are many who are striving for higher and better things; and yet, does not the desire for luxury seem to be on the increase, and the selfish struggle for wealth seem to grow fiercer?

It is for the wealthier classes to set the example. If they live simple, unostentatious lives, not depriving themselves of the refinements and beauties of life, but taking their pleasure in noble and useful pursuits, and not in the love of ease and of display, their poorer brethren will be more likely to become contented with their enforced frugality; and, by bending their ambition to higher things, they will enjoy life as they go on, instead of vainly chasing the Will-o'-the-wisp of selfish gratification.

As so much of modern luxury has masqueraded under the name of Art, it may be well to say a few words on the effect which this want of simplicity has had on Art. The art of any period is the outcome and expression of the life of that period. If the life of the people is simple and true, their art will be good, and its influence pure and ennobling. If their life is luxurious and debasing, so will their art be also. That modern art partakes of modern want of simplicity, and is helping to increase it, should not be difficult to see. The people have lost nearly all simple delight in the beautiful. Adornment is more often for the sake of display than for the sake of any pure pleasure in the adornment because of its beauty. What want of simplicity there is in the designs of our buildings! They are covered with unneces-

sary appendages, which are supposed to add to their beauty, because they add to their display. It is the same in the interior of our houses, which are full of tortured and uncomfortable furniture, and overcrowded with unnecessary and often ugly things called "ornaments."

Yet anyone, who reflects for a moment, may see that nowhere is there any true beauty or grandeur without simplicity. How simple in form are the flowers that grow in the fields, — the leaves on the forest trees! How simple are the grand outlines of the mountains! and they are grand because they are simple. Language is beautiful only when it is the simplest expression of the thought it clothes; and music, also, is grandest when it is simplest.

But beauty and simplicity in art are of little importance beside beauty and simplicity of life; and, when we have the latter, the former will not be slow to follow.

THE AFRICANS OF THE CHURCH WRITINGS.

The writer of this article has recently met with two passages in the "Spiritual Diary," which, to the best of his knowledge, have never been translated, and which give more particular information as to the locality of the Africans among whom a revelation of the Doctrines of the Church is taking place, than any he has seen. Thinking they may be of interest to the Church at large, he here presents them in an English translation. The first one given is from Part VII (Appendix), pp. 39, 40.

"It was given to speak with African spirits on various subjects, and all the truths of the Church they discern with a clear perception; and when the Word was offered to them, they understood it as to its internal spiritual sense, and they brought it to their priests (*presbyteris*), who said that they have the Word among them, and that it is most holy. Afterwards they showed me what like (*quales*) they are in Africa; that they know [it] from societies among that people in the spiritual world; that, namely, the best

and the wise are in the interior in Africa; they are not good close to the Mediterranean Sea, nor near to Egypt, nor towards the Cape of Good Hope; the mountains where the good are extend from Æthiopia towards the middle [region], into which strangers from Europe are not admitted, and if they enter, if they will not retire, that they sell them to the Asiatics; and they said, that at this day some speak with Africans in the world, instruct them by [word of] mouth, that their speech with them falls first into their interior perception, and that they perceive the influx, and thus receive the revelations with illustration, and that such speech is with instructors, in whom they have confidence."

The second quotation is much longer, and we will, therefore, omit portions of it which contain nothing very essential. It is from Part III., Vol. ii. of the "Diary," pp. 109, 110.

OF THE AFRICANS.

"I was conducted of the Lord by changes of state for about half an hour, which is longer than ordinary (*quod excedit*), towards the south, even to the wiser Africans; and it was given to speak with them on various subjects, and from conversation with them, it was given to perceive, that they know the truths of the Church in themselves; they ran through the things which I knew, and said that they know them all, and more; I was of opinion that they were of those who indeed perceive the truths of heaven when they hear others [speak them], but yet that they do not speak of them, but it was apperceived that they do also speak of them; I spoke with them of knowledges, etc. . . . I was likewise instructed where the best of them [dwell], namely, that [it is] on the side towards the sea, more than half the region, in nearly this shape."

Here follows a diagram (given by Dr. Tafel in the "Appendix" (Part VII), at the back, n. 14) which we wish we could reproduce for the benefit of our readers, representing the tract of country inhabited by the people in question, and accompanied with a description and references to the figure. It is in substance much the same as the account given in the preceding quotation; viz., that the best of the Africans inhabit the central region; that they are worse

towards the Mediterranean, as also near the Cape of Good Hope; that those who dwell towards Asia, also, are "not wise, being infested by those who come thence, and who speak things that they do not understand (*percipiunt*);" likewise those towards Abyssinia and Nubia, and still worse in the direction of Egypt. The extract then proceeds as follows:—

"They said that in the great [middle] tract all worship the Lord, and that they are instructed by many who communicate with angels of heaven; that the communication is not by speech from angels, but by interior perception; that these are their instructors, whom they well know from others. (Then follows a statement regarding strangers, much the same as in the other extract, with the same remark that they are expelled at B, or towards Asia, the Roman Catholic visitors being particularly mentioned). Then they received the Word, which they read, and when they read it at first they perceived nothing holy, afterwards more and more holy, and then they gave it to their instructors, who said that they had it, but that they have not made it known. The latter said that they were dictating it to men in Africa, with whom they have communication, as the Lord directs; thence it is manifest that there is now a revelation there. Afterwards there was given them also the work on "Heaven and Hell," which they also received and preserved; similarly also [those] on the "Last Judgment," and on the "Earths in the Universe," and also the "White Horse"; then the "Doctrine of the New Jerusalem," that they might choose those things which they find useful. There was quiet there, because [they are] in order. Certain [of them] joined themselves to Christians, where the Word is, and they apperceived that they perceive nothing of truth from good; and they were conducted to certain English, and perceived that they do not receive, a few from some intelligence, and scarce any one from perception. I was likewise conducted in spirit to others in Africa, in a tract of country known to Europeans, and in maps called Æthiopia, where they dwell in tents, a good people."

We have in these extracts very positive and definite instruction as to the situation of these believers in the new

truths in Africa, and gather from it that they inhabit a mountainous district in the centre of that continent. Now it is a remarkable fact that there is a vast unexplored region in the interior of Africa, "on the side towards the sea;" that is, towards the Atlantic Ocean,—a region containing, at the least calculation, *a million square miles*, thus a territory equal in extent to that of all the United States east of the Mississippi. This immense tract of country lying from three or four to ten degrees north and south of the equator, and between the tenth and thirtieth degrees of east longitude, is one to which the eyes and thoughts of all civilized nations will henceforth be directed as of surpassing interest and importance; and especially will New-Church people watch with intensest interest and curiosity every effort towards penetrating and exploring it, more particularly that portion of it lying towards the north and east, or towards the interior of the continent. Here is a strip of land bordering upon Waday and Darfour on the North, and the Bongo and Albert Nyanza Country on the East, and bounded on the South by the great Livingstone (or Congo) River, which, being "more than half on the side of the sea," and extending "from Ethiopia to the mid-region," and inclosing an area of over two hundred thousand square miles, or about four times that of England or the State of New York, and thus not inappropriately to be styled a "great tract" (*magno tractu*) even in this enormous continent, appears to us to answer closely to Swedenborg's description. And, what is curious, it has thus far not been visited by modern travellers. Hitherto our explorers and discoverers have simply gone round it on all sides without touching it. Schweinfurth, Petherick, and Baker have skirted it thoroughly on the east, and Speke and Livingstone, and especially Stanley, in his truly heroic descent of the Livingstone River to the ocean, have approached it somewhat nearly on the south. But so intent have all these been on their investigation into the sources of the Nile, and so little do they dream of the vastly more important prize that awaits him who shall finally

penetrate into the happy country of the celestial people, that they do not even seem to think it worth the trial. On the western side, also, Drs. Barth and Overweg, during the years 1850–'53, pushed their researches from Tripoli, through the desert to Bornou and Lake Tchad, and finally as far as to the country of Adamawa on the south, coming within three or four hundred miles of the Livingstone, and thus of completing the circuit. But the great region described by Swedenborg as the country of the wiser Africans, and mapped out in the rude sketch given in his "Spiritual Diary," remains untouched. Perhaps it will be reserved for some New-Church explorer to venture into it, and verify the teachings of the Writings in regard to it. That it has been occasionally visited, however, by Europeans, and in particular by Roman Catholic missionaries, appears from what is said of strangers in the extracts given above, and elsewhere in the Writings; though, it is probable, it is only the borders of the country that they have been permitted to enter.

Stanley, in his "Through the Dark Continent," speaks of meeting with some men belonging to a "light-complexioned, regular-featured people," natives of Gambaragara,—"a country situated between Usongora and Unydo," between Lakes Victoria and Albert, around the base of a mountain to which he gives the name Mt. Gordon Bennett. As this district forms part of what, in Swedenborg's day, and down to a quite recent date, was called Ethiopia, and lies, moreover, just at the entrance of the region we have been considering, it is just possible that these people, or those inhabiting the mountainous part of it, are some of those Ethiopians of which Swedenborg speaks at the end of the second extract above as "a good people." That this whole region of which we are speaking is more or less mountainous, would appear from the path of the innumerable rivers and streams which flow out of it on all sides, and appear to take their rise among mountains running, it would seem, from north to south throughout that central territory. This, however, is only matter of conjecture. The old belief of a chain of

mountains extending nearly across the middle of the continent from east to west and called "Mountains of the Moon," is now, we think, pretty nearly wholly abandoned, and no such chain of mountains appears longer on the maps of this region.

One other circumstance is deserving of note in connection with these passages from the "Diary," which is, that the works of the Church here said to be dictated to the Africans, are quite different from those given in "L. J. (Continuation)," n. 76, unless we suppose what is there called the "Doctrine of the New Jerusalem," and mentioned last of the works, to be the same as the three doctrines, viz., those concerning the Lord, concerning the Word, and concerning Life, spoken of in the "Continuation"; in which case the other works would have to be regarded as having been used in addition to these, but for some reason not mentioned in the "Last Judgment." As there are no dates in this portion of the "Diary," we are unable to say which is the earlier record, which is unfortunate, since, if it could be shown that this is a later account, this would readily account for the discrepancy and the mention of additional facts.

Altogether, this subject is one, as we have said, of ever-increasing interest to New-Church people; and we doubt not that the next twenty years will shed more light upon the existence of these brethren and fellow-believers with us, hidden for more than a century and a quarter in the heart of the Dark Continent.

WAGNER'S NEW OPERA.

Some music-lover among the contributors to the pages of the Magazine would do a pleasure and a service by setting forth the correspondential signification of the plot of "Parsifal." The science of correspondence, joined to a thorough study of the plot and the legends on which it is based, will bring its inner motives out into a clear light. Of

course there was no conscious application of the laws of correspondence in the composition of the plot and of the myths on which it is based; but these laws are innate in every man's inner nature, whence issues each effort toward expression; and they are indeed the necessary laws of expression. The outer world must furnish material for constructing the plot; but that same inner nature, in which the laws of correspondence preside, governs the selection and arrangement of those materials. In every creation of fancy correspondence may be justly called the architect. But the author of the legend is quite unconscious of this; he works by instinct according to the laws of correspondence, or at best he has but a most imperfect sense of the laws by which he works. And thus all true geniuses are more or less like the bees, which build cells in strict obedience to the laws of geometry, and whose operations involve many truths regarding sines, versed sines, tangents, co-tangents, hypothenuses and the like; but the bees do not reflect upon or know these truths. Let us glance at the plot of "Parsifal."

The Holy Grail, the cup whence the wine of the Last Supper was drunk, is every one's mental receptacle of the Holy; his capacity for the reception of Divine Truths in practice; a faculty which, with men (as they run), is comparatively obscure, or even is quite hidden from their every-day, external sphere of thought. The unveiling of the Grail in its shrine, from time to time, is the occasional dawning of this faculty into consciousness, and then it is said to shine and glow; and the sight, that is the perception of it with one's self, gives strength and delight; and thereupon are eaten the bread and wine of the Holy Supper; that is to say, there is felt the supporting influence of Divine Love in the heart, and of Divine Reason in the mind.

Amfortas (*anima fortis*, *âme forte*, Bunyan's Greatheart), the ruler of Monsalvat, is that principle in man, from God, which battles with the Evil, and is wounded and worsted at times by the Evil.

The castle of Monsalvat (*mons salvationis*, Salvation

Mount, or Hill of Spiritual Health), is the high fortress of the soul, a "rock of defence," the stronghold of all that is lofty and heaven-loving. It was built by Amfortas' father, to guard the Holy Grail; and in it, and among its forests, and by its lake dwell all Knights of the Grail; that is, all true warriors who fight the evil in themselves; and there in Monsalvat they guard the holy emblems, and hold the Love-feast in which the Heart feeds on the Good and the Intellect drinks in the True. They sing hymns at the feasts in this Christian Valhalla. The Knights sing standing on the floor, as befits all "*Knechts*," who as yet are but serving-men, and in much which they deny themselves are not quite willing to deny themselves; and often must work against the grain; therefore they as yet plod along the base and foundation of the Health-Castle. Their song, the harmonious outworking (and thus expression) of spiritual affections, comes as yet from no lofty plane. A loftier source whence these soul-melodies float downward, is in the mid-height of the Hall where the young men are singing. The young men are the intellectual principles of the True; they have outgrown the state of blind obedience, and the Truth has come to "call them friends;" and, serving Truth more than before because serving it intelligently, they know, as servants cannot know, what it, their Lord, is doing in this their work. But out of the very dome streams the sound of children's voices in the hymn. The height from which they sing is the inmost heaven of the soul, where neither blind obedience governs, nor yet clear-sighted intelligence, but Love itself, producing its own intelligence like instinct; and through that instinct, working itself out into visible Conduct. These lofty angelic principles in the soul are what "always behold the face of the Father;" they are the same as the "Elves of Light" who dwell in Gimli, the third and highest heaven of our forefathers.

Klingsor is the external sensuous principle, misplaced; made ruler instead of subject. Once Klingsor thought to be a Knight of the Grail, but the evil in him withheld him.

He turned out utterly bad; became the Knights' foe, and learned magic, and cozened the Knights. His magic is the bewitching delight of the senses. The life of sensuous gratification, divorced from spirituality, is a mere wilderness, wherein no true manhood, nay, no good through unperverted beast-life, can be found; but this wilderness, Klingsor's witchery turns into a seeming fairy garden; and they whom Klingsor has enchanted can see nothing there but fairy-land. His magic has peopled it with beautiful maidens, the delights of the five senses, and they are ever seducing the Knights of the Grail. Amfortas himself was vanquished thus, and got the spear wound whereof he lies ill to death, while he lay in unholy arms.

Kundry, who does excellent service to the Knights, and yet is now and again spell-bound by Klingsor (and then works them mischief), is the natural unregenerate affection for Goodness. With a hearty love for Monsalvat, she still is driven to evil deeds by Klingsor; she is unhappy and longs for rest. At the end, when Klingsor is overcome, she dies. The part she plays is most touching, and indeed sad beyond expression. But inwardly there is no sadness; for the death of Kundry in the hour of victory represents a state of quiescence of the merely natural principle, in which state it acts not of itself, but in entire consonance with, and dependence upon the spiritual principle; and this death is not really death, but is resurrection to a true life.

Parsifal is called a fool. In ignorance he shoots a holy swan in the Monsalvat territory. He had grown up in the woods and he knows next to nothing. They caught him in the act, and brought him into the Hall, and he saw the Holy Grail brought out and uncovered, and he heard the hymn, and saw them feast at the Holy Supper. They now ask him if he understands this which he sees, and he says no. They declare he is an utter fool, and they turn him out at a side door and send him a-tramping.

What Parsifal is, it is not so easy to say, as what he is not. Of the principle of self-derived Intelligence he is the

very opposite. They call him fool, and like a fool he looks and acts. He stands for a certain rude and simple principle in the mind, which has innocence in it for its essence. This principle at first seems (and indeed is) stupid in all the lofty themes of theology. Parsifal kills the holy swan, in other words brings down in death some rather gross and unspiritual (yet natural, harmless, and, by virtue of association, holy) conception of religious dogma. But, later, Parsifal's modest and unconscious inner worth blossoms out. Drawn by a magic swan again, progressing on and by a lowly natural plane, he advances against Klingsor's enchanted castle. In vain does Kundry (spell-bound by Klingsor) strive to blandish him. He routs Klingsor's Knights; he overcomes the evil in its outward forms of action. Thereupon also sinks utterly away Klingsor's tower—the false in the Intellect is conquered. But now the struggle of the regenerating man shifts from the intellectual to the voluntary region of the mind. Instead of the watch tower, Parsifal beholds a beautiful garden, and the bewitching maidens. These maidens are frightened at his appearance. In other words, it seems to the sensuous part of the regenerating man as if the coming rule of the spiritual were about to destroy all the delights of sense. The maidens beg him not to hurt them. He answers kindly, and then they grow merry (how perfect is this symbolism!); and they come to him and caress him. He repulses them, gently at first, then more and more roughly. They vanish, and Kundry stands there alone and tempts him. He is about to yield, but all at once he feels in his side a wound like Amfortas' wound; and the scene of the Holy Supper in the Hall of Monsalvat comes before his eyes. He throws off Kundry. Klingsor appears and hurls at him the same spear with which the Saviour's side was pierced. But Parsifal grasps it, and makes the sign of the cross; Klingsor's spell is suddenly broken; the garden turns into its reality—a desert; and the damsels become withered flowers.

How true to life, in the spiritual sense, is all this story!

In the last act, Parsifal re-appears at Monsalvat, and brings back the sacred spear whose loss has caused the misfortunes of Monsalvat. He baptizes Kundry; he heals Amfortas with the point of the sacred spear; he is anointed King; he opens once more the shrine of the Holy Grail, and now Kundry dies.

WILLIAM N. HARLOW.

William Nelson Harlow, who died at Plymouth, Mass., the fifth day of August, at the age of fifty-eight years, was not widely known in the Church at large. So extreme was his modesty and unobtrusiveness, that it cannot even be said that he was widely known in his own association. For many years, however, those in the Church who did know him well, regarded him one of the strongest laymen in the Massachusetts Association, and of those who thus knew and prized him were some of the oldest and most prominent ministers. Mr. Harlow was born at Plymouth, of a New England family with substantial character, in what would be called in old England the middle class. He received a careful religious training in the Orthodox Congregational Church and full advantage of good public schools. On leaving school, he went to North Bridgewater (now Brockton), where he learned a trade as wheelwright with Mr. Reuel Richmond, a worthy New-Churchman, in whose family he also boarded.

At North Bridgewater he first saw the writings of Swedenborg, and, being a young man of reading habits, became deeply interested in the rich stores of truth which he found in them. He soon became a full receiver, and united with the North Bridgewater Society, of which he continued a member till his death. He never married, but boarded in the family of Mr. Richmond many years. He was employed for a time at his trade, subsequently in a furniture manufactory at North Bridgewater; also in a manufactory of cotton gins at Bridgewater—always retaining his home at Ply-

mouth, and, when unemployed elsewhere, spending his time there. During the last few years of his life he accepted permanent employment at Plymouth, and made his home exclusively there. His health at this period was much impaired by frequent and severe attacks of headache, and his death resulted from the rupture of a blood-vessel in the head.

Mr. Harlow did not have what is termed a liberal education, nor engage in any calling which gave special mental training; but, naturally studious and thoughtful, he read widely with genuine thirst for knowledge and love of use. He was not merely a reader but a thorough student of Swedenborg, and there were few ministers or laymen more familiar with the writings and the general literature of the Church than he. Although his general reading was less exhaustive than that which pertained directly to the Church, it was by no means meagre, and his acquaintance with history, standard English literature, and the leading thought of the times, would have been at least creditable to one professing liberal scholarship.

Though studious much beyond the demands of his calling, he never manifested distaste for the work which he had assumed, nor failed in industrious application to its prosecution. His was eminently a well-balanced mind and an orderly every-day life. The practical wisdom which characterised all his thoughts, and the even tenor of kindness that marked all his acts made a strong impression on those with whom he was associated, whether in the Church or otherwise. The missionary value of such a life as his is beyond estimate. Mr. Harlow's love for the Church was deep and strong, and his efforts to promote its growth were untiring, but his zeal was never intemperate nor impatient. The little groups of receivers at Plymouth and at the neighboring town of Kingston, leaned on him as on an elder brother. No difficult point of doctrine was encountered that was not clearer, no perplexing problem of practical life that was not easier, after being talked over calmly with him. The society

with which he was connected, more especially its pastor and older members, early learned to value his counsels as of the safest and strongest to be had. His knowledge of men and measures in the Church was accurate and his judgment just and charitable.

Plymouth county, with a population of only seventy-five thousand, has four New-Church societies with settled pastors. The youngest of these societies is forty-four years old. The history of the New Church in this county is an important part of the history of the Massachusetts Association. Mr. Harlow for nearly forty years was closely identified with this part of the Church as one of its most efficient lay members, and no history of it could be complete that did not recognize the contribution of such a life. So unassuming was his service that the historian who gathers material from the record alone would find little measure of his work. For the time when all that can be learned of the earlier days of the Church and the early individual receivers of its heavenly doctrines will have value, this article is written by one grateful for much personal assistance in the Church from this strong and true man.

WERE ANIMAL SACRIFICES IN USE AMONG THE ANCIENT EGYPTIANS?

The following passages from Swedenborg have a bearing on this question: —

"Hence it is evident that altars were in use among all the posterity of Eber, consequently, with all who were called Hebrews, who, for the most part, were in the land of Canaan, and proximately around it, as likewise in Syria, whence Abraham was. That they were in the land of Canaan, and proximately around it, appears from the altars which are there said to have been destroyed; that they were also in Syria, appears from the altars built by Balaam, who was from Syria (Numb. xxiii. 1); and from the altar in Damascus (II. Kings xvi. 10-15); and from the circumstance

of the Egyptians abominating the Hebrews on account of their sacrifices (Exod. viii. 22); even so that they would not eat bread with them (Gen. xliii. 32); the reason of which was, because the Ancient Church, which was a representative church, and extended through a great part of Asia, was ignorant of sacrifices; and when they were instituted by Eber, looked upon them as abominable, in that they were desirous to appease God by the slaughter of different animals, and thus by blood. Amongst those who were of the Ancient Church were also the Egyptians; but, inasmuch as they applied representatives to magical purposes, that church became extinct amongst them."—A. E., n. 391.

"That sacrifices constituted the other essential of the worship which prevailed with the Hebrew nation, appears also from the passage just quoted (Exod. iii. 18; v. 2, 3), and also from this circumstance, that the Egyptians abominated the Hebrew nation, on account of their worship; as appears from the following passage: 'And Moses said, it is not meet so to do, for *we shall sacrifice the abomination of the Egyptians to Jehovah our God. Lo! we shall sacrifice the abomination of the Egyptians* before their eyes, and will they not stone us?' (Exod. viii. 26.) Wherefore also the Egyptians abominated the Hebrew nation to such a degree, that they refused to eat bread with them."—A. C., n. 1343.

"That all things of the Hebrew Church, which was afterwards instituted among the posterity of Jacob, were an abomination to the Egyptians, is evident, not only from the consideration that they were unwilling to eat with them, but also from the circumstance that the sacrifices in which the Hebrew Church made its worship chiefly to consist, were an abomination to them, as is manifest from Moses: 'Pharaoh said, Depart ye; sacrifice in the land. But Moses said, It is not meet so to do, for *we shall sacrifice the abomination of the Egyptians* to Jehovah our God. Lo! if *we sacrifice the abomination of the Egyptians* in their eyes, will they not stone us?' (Exod. viii. 25, 26)."—A. C., n. 5702.

The case, as these passages present it, stands thus. The Ancient Church was, originally, a higher and purer church than that named from Eber, which was raised up, to take its place after it had begun to decline. The latter was comparatively external, and proved itself such by making animal sacrifices an essential part of its external worship.

A repugnance to this usage, so contrary to the dictates of humanity and all just conceptions of the Divine attributes, was felt by the nations among whom the Ancient Church had been established, even after they had fallen away to idolatry. The Egyptians, one of these nations, shared in this repugnance; and, as the Israelites belonged to the Hebrew branch of the Church, their sacrificial worship necessarily made them odious in their eyes.

But here comes in a difficulty. Both from ancient classical sources, and from modern researches, it would seem evident that sacrifices made a part of the Egyptian worship.

First we have the following passage from Herodotus, who, having travelled in Egypt, speaks with the authority of an eye-witness.

"The male kine they [the Egyptians] deem sacred to Epaphus, and to that end prove them in the following manner: If the examiner finds one black hair upon him, he adjudges him to be unclean; and one of the priests appointed for this purpose makes this examination, both when the animal is standing up and lying down; and he draws out the tongue, to see if it is pure as to the prescribed marks, which I shall mention in another part of my history. He also looks at the hairs of his tail, whether they grow naturally. If the beast is found pure in all these respects, he marks it by rolling a piece of papyrus round the horns; and then having put on it some sealing earth, he impresses it with his signet; and so they drive him away. Any one who sacrifices one that is unmarked, is punished with death. In this manner the animal is proved."—B. ii. 38.

He proceeds: —

"The established mode of sacrifices is this: having led the victims, properly marked, to the altar where they intend to sacrifice, they kindle a fire. Then, having poured wine upon the altar near the victim, they kill it."—B. ii. 39.

This testimony of Herodotus applies, indeed, to a period as late as the fifth century B.C.; but it is very improbable, when we consider the known fixity of Egyptian customs,

and the jealousy of the priesthood, in respect to all innovations in religion, that animal sacrifices, supposing them unknown at the time of the exodus, should have been introduced subsequently. But we are not left to inference as to this point. We have positive proof that the usages described by Herodotus came down from the earliest times. Ebers, in his splendid work on "Egypt Ancient and Modern," after describing the tombs at Memphis, and showing that they date from the time of the pyramids, and observing that "their interiors are entirely covered with figures and representations," gives an engraving of one of these subjects. It represents two bullocks lying on their backs with their tongues drawn out (agreeing in this with the above cited account from Herodotus), while over each stands a man with a knife in his hand, ready to use it on the victim, which an assistant holds by one of the fore-legs. A fifth figure seems to be whetting a knife. The legend is: The Slaughter of Animals for Sacrifice. "Rarely," says Ebers, "do we find in these tombs any allusion to death. The survivors could not have met here to bewail a father, a brother, or a master, but only to think on him, and to honor his memory with sacrifices. To the departed one were sacrificed bulls and gazelles; and vows were made to bring, on stated days of the year, offerings of flesh and bread, birds and vegetables, wine, milk, and essences."

In the "Epos of Pentaur," inscribed in the walls of the Temple of Karnak, the following language, addressed to one of the gods, is attributed to Rameses II., under whose immediate successor the exodus took place: —

> "Gave I not to Thee innumerable offerings? With prisoners I filled Thy sacred residence. I caused to be raised for Thee a temple of solidest construction for millions of years. Thy stores I filled with all that was mine. I offered Thee the world to enlarge Thy kingdom. *And thirty thousand bullocks, full of life, I caused to be slain for Thee*, and burnt on fragrant woods."

Other evidence to the same effect could be easily adduced.

No one need be disturbed if such trifling inaccuracies in

matters of fact as the one here in question, are occasionally pointed out in the books of the New Church. They do not militate with this idea, that those books "were written by the Lord through" Swedenborg, when this general declaration is not pressed beyond all reasonable limits.

[NOTE. In connection with the interesting remarks of our contributor, it may be well, in consideration of the means Swedenborg had of knowing whereof he spoke, to cite Macrobius (SAT. i. 7) who wrote in the fifth century, "it was never lawful for the Egyptians to appease the gods with sheep or blood, but with prayers and incense only." The testimony of the monuments shows that this was an over-statement; but it would be strange if there were no foundation for so direct a declaration. That the Egyptians finally fell into the custom of sacrificing animals, no one can doubt.—ED.]

SWEDENBORG STUDIES.

THE WAY OF INFLUX.

IN the doctrines of the New Church this word, seldom used elsewhere, holds an important place; and when one has come to understand it, he knows the relation between the Infinite and the Finite, the way in which the Lord's regenerating influences reach man, and the nature of the connection between mind and matter. A small work of Swedenborg's, which he entitled "On the Intercourse of Soul and Body," was translated under the title of "Influx"; but we prefer his own designation, not only because it is his, but because his treatise really covers only one branch of the subject, namely, the relation between the soul and body.

This little work contains, among a thousand statements of great clearness and force, one to which we call attention, because it is likely to strike the reader as inconsistent with the common principle of influx.

The passage to which we allude is a very brief one: —

"There is an influx from the human mind into speech, and an influx into action; that into speech is from the will through the understanding, but that into action from the understanding through the will."—"Intercourse of Soul and Body," n. 7.

The copy from which this extract is made, is of the original edition printed at London, 1769, and bears the bold autograph of James Glen, Oct. 19, 1783, from which it would appear that a hundred years ago it belonged to the man who came in 1784 from England to Philadelphia, and held the first religious services in this country for worship and instruction in the light and life of the New Age. The names of two others prominent in the early days are found on the title-page, and one of them had written against the sentence which had been quoted, "See A. C., n. 3033, and A. R., n. 17."

These passages, and a few others we wish briefly to cite, not alone for the purpose of showing that the common teaching is that influx is from the will into the understanding, and from that into the act, without distinction whether the act be of mouth or hand, but also to have a full light in which to consider further the exceptional passage. We quote without comment: —

"When man has the affection of good; that is, when he wills good from the heart, when anything to be willed and done is to be thought of, then his good will flows into his thought, and there applies and joins itself to the knowledges which are there, as to its recipient vessels, and through that conjunction compels him so to think, will, and act."—A. C., n. 3033.

"The thought and memory of the understanding do not flow into the will, and through the will into act, but the will flows into the thought and memory of the understanding, and acts."—A. R., n. 17.

"The understanding does not lead the will, nor does wisdom produce love; but it only teaches and shows the way."-- D. L. W., n. 244.

"That the influx of the Lord is into good, and through good into truth, and not the reverse; thus into the will, and thereby into the understanding and not the reverse, see A. C., nos. 5482, 5649, 6027, 8685, 8701, 10153."— H. H., n. 26.

These extracts are from works, all of which were written before 1769. We can hardly suppose, however, that such

strong statements were to be reversed. And yet we read in the work published just before that, namely, in 1768, the words,—

"Actions flow from the will, speech from the thought."—C. L., n. 220.

But the great law is set forth again in the work published subsequently in 1771.

"When love through wisdom is in use, then it really is. They are like end, cause, and effect. It is similar with affection, thought, and operation, and with will, understanding, and action."—T. C. R., n. 387.

Yet we have here again the saying:—

"Every action of man starts from his will, and all speech from the thought. Wherefore another will has been formed beneath the former, and likewise another thought. This will, which is formed by the man, may be called bodily will, because it actuates the body to regulate its motions morally; and this thought may be called pulmonary thought, because it actuates the tongue and lips to say such things as are of the understanding."—T. C. R., n. 593.

"All production is effected by both will and understanding together, and it is effected by the understanding from the will."—T. C. R., n. 377.

Looking back now at the difficult passage, we see that it does not stand wholly alone, but is in effect repeated in the "True Christian Religion" (n. 593), although that work (nos. 377 and 387) also gives the common law, that action is through the understanding from the will. But the apposition of these statements in this place, if accounted for, will remove all inconsistency between Int., n. 7, and the other passages; and such an explanation as will accomplish what is needed here does not seem difficult to reach.

It is, and always must be true, that "the will is primary and the understanding secondary" (A. C., n. 1555); but again it is true, that if the will be taken away from action, the hands instantly cease; and if the thought be taken away

from speech, the mouth instantly becomes mute (INT., n. 12). For, although in both speech and act there is first a determination of the will, and then the use of the understanding comes in to give form to the will, and show it the way forth; yet in speaking, the will is quiescent and the understanding is hard at work; and in action the understanding, having done its work, is quiescent, and the will is busy in maintaining the muscular activity. In what Swedenborg said in n. 7, he is not to be understood as forgetting the great law revealed by the Lord through him that the love is the life (a condition which it is inconceivable he could be in, and be at the same time — as he was — the chosen instrument of the Lord); but he was speaking of the simple fact just stated, that while one is speaking, his understanding is receiving influx, but while acting, his will. A person may be reading a book, and, although there is an effort of the will, or his reading would cease, it is his understanding which is prominently at work; he lays aside his book and goes to his garden for his needed exercise; his understanding now rests itself, though in some degree of use, or he would not know what he was doing, and his will must gather itself for energetic effort.

Or, take a closer illustration. A person tells what he is about to do. His understanding is then the agent, and enables him to set forth his will or purpose. But, having spoken, he comes to do what he has declared. The will is now called upon, the understanding sitting above and pointing out what the will shall do. And as the work is, such for the time is the influx,— now into the understanding, mainly while he reads or speaks, and then into the will, mainly while he acts. And the will and understanding here are the lower ones described in T. C. R., n. 593, above which lie his ruling love, the very substance of his life, and its governing thought, the form of that love.

It would, therefore, seem well to add to INT., n. 7, not only the references A. C., n. 3033, and A. R., n. 17, which produce the appearance of a flat contradiction, but also

C. L., n. 220, and T. C. R., n. 593, which illustrate the whole subject by showing both sides of it, and placing them in combination.

"HIS" CHANGED TO "THY" IN ZEPH. III. 17.

A CORRESPONDENT has pointed out a very interesting case of a change from "his" to "thy" in quoting from the Word,—a change which seems to have been made intentionally. The passage in question is ZEPHANIAH iii. 17, which reads,—

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Swedenborg quotes this verse some six times. We find it first in the "Index Biblicus," and notice no divergence from the usual form. But when the "Doctrine of the Lord" was written, having occasion to cite this passage with others, to show that Jerusalem represented the Church, he wrote, "he will rest in *thy* love," and explained it as meaning that the Lord would rest in the love of the Church (*in cujus amore requiescat*), D. L., n. 64. He made the same change in a work printed soon after, and used the same words in explanation. (A. R., n. 880.) Later on, though without such explanation as would show his understanding of the words in question, he twice used the same form, *in amore tuo* for *in amore suo*.—S. E., n. 100, and T. C. R., 782.

The difference being of a single letter in Latin, there might be room for the question whether a typographical error had not occurred; but the added explanation leaves no room for the question; nor does the change seem at all adverse to the truth here taught. The feminine is used here in several verses, and the marriage of the Lord with the Church is so plainly indicated, that to find reference to the Church in this phrase ("in *thy* love"), is no more than we would expect.

Five citations have been noted. In the "*Dicta Probantia*," an unpublished manuscript printed by Dr. Tafel, and sup-

posed to have been written in preparation for the "True Christian Religion," we do indeed find *in amore suo*; but from a work of this sort one can hardly decide such a point, as it received no revision at the hand of the author.

Now the difference between the suffixes, which in Hebrew denote "his" and "thy," is very great, so that the one could not be mistaken for the other.

We therefore seem to be led towards the conclusion that, when writing out this passage, and making some explanation of it in works which he afterward published, Swedenborg was led to discern the true meaning, and so to make an important change.

BOOK NOTICES.

OUR LIBERAL MOVEMENT IN THEOLOGY. By J. H. ALLEN. Boston: Roberts Brothers. 1882. pp. 220.

THIS book contains a course of lectures delivered by a Unitarian minister at the Harvard Divinity School, and has, as an appendix, Dr. Hedge's address on Dr. Bellows and R. W. Emerson. The title is a little offensive, savoring of that sectarian conceit which leads every one to regard his own party as having produced the religious revolutions of the last century; but the title does injustice to the book, which is candid to an extreme in its treatment of Unitarianism in New England, and in its consideration of the present attitude of the movement.

To the New-Churchman, the last century has been an era of marked changes, not because Swedenborg lived and wrote just before its commencement, nor because of the influence of the organization known as the New Church, but on account of spiritual causes, of the consummation of the early age of Christianity in a judgment performed in the spiritual world, of the establishment of new heavens and a new earth, and of the revelation of the inner truths of the Holy Word. To him, therefore, political revolution and religious changes are signs upon the surface, indicating the fulfilment of the prophecies of the Word, especially of the Book of Revelation; and he cannot see one local movement to be so large in its importance as those who look at it

from a lower standpoint. The Unitarian movement, which may rightly be viewed in the careers of Channing, Parker, and others, seems to him very largely to be a process of liberation from the falsities of mediæval theology, but not to have escaped running upon the other extreme of unbelief as to eternal verities. He can, therefore, praise the valor and fidelity to conviction of many of these men, but he cannot look without disapprobation upon the apparent readiness of Unitarians to adopt wholly natural views of all subjects, thereby closing up the spiritual thought to the denial of the Lord, the Word and the heavens.

The course of the body, having reached this state, might rise into positive spiritual life by receiving, in the reason it revives, the rational truths of the New Age, but the signs of such a tendency are not manifest, and Mr. Allen does not present them, though saying hopefully:

"Unitarianism, so far as it is destined to survive at all, must understand that it has outgrown its old theological limits; and, as it was once the liberal side of the old Congregational body, so now it must know itself as the Christian side of the broad scientific movement of our time. As a part of this broader movement, it may still retain its intellectual dignity and its interest for thinking men, whatever its denominational strength or weakness. Apart from that, it has but a feeble life of its own, and will soon be scattered to pieces, or else merged in the superior energy and the increasing liberality of the larger bodies around it."

The very frank character of the book and its able summary of the history of events, are its excellences, which will make it highly useful to those within or without the Unitarian body, who may be interested in studying the remarkable men and times of which it treats.

MINUTES OF THE NEW-CHURCH CONFERENCE. 1882.

WE greet with pleasure this neat pamphlet, which is full of information concerning the work of our English brethren. It is interesting, not only in the portion which includes the acts of Conference at Glasgow, but in the various appendices of statistics and accounts. In the first pages appear the names of Officers and Standing Committees. Among these we notice four names of "ministers holding no pastoral charge." This very small proportion of unemployed ministers seems indicative of a high degree of ministerial efficiency and devotion. In this country the proportion of unemployed ministers is much larger, and is due to several

causes, of which we will not speak, except to say that the English situation is wholly preferable to ours, and promises much more for the welfare of the Church.

The number of registered members has increased in two years from 5,119 to 5,490. Three societies were received this year, and three ministers ordained. There appears to be a practice of licensing an unordained person to administer the Sacraments. This is much to be regretted, and is probably due to the feeling that one who joins with his ministerial work some secular employment should not be ordained. We do not see that the performance of some secular work by a minister, if actually necessary, hinders his usefulness essentially; but that his remaining unordained hinders his usefulness, there can be no doubt; nor is the fact that he may, while unordained, be of much use, any argument against his receiving the orderly induction.

It would appear that in the year 1882 there have been received legacies to the amount of about thirty thousand dollars, and gifts to the amount of about thirteen thousand. The appearance of the printed accounts and the matters pertaining to them indicate a degree of care superior to what has sometimes been exercised here. The amount of money contributed for various uses appears to be,—Augmentation Fund $2,500, Foreign and Colonial Missions $600, Italian Mission $400, Home Mission, $1,000. The amount of invested funds appears to be about $250,000.

The spiritual condition of the Church does not so readily appear from such a book, but outward activity is good evidence of inward development. It may be that our brethren abroad would be able to criticize many things in this report, but we find little which does not give ground for thankfulness and congratulation.

George Ripley. By O. B. Frothingham. Boston: Houghton, Mifflin & Co. 1882. pp. 318.

The series of works published and publishing under the general title of "American Men of Letters" is one valuable to all readers, and not without peculiar interest to the New-Churchman. Thoreau, Hawthorne, Willis, and others, were not only men whose life stories are full of instruction, but they were active in times which felt the influence of the New Age; and their open minds manifested, sometimes positively and sometimes negatively, the effects of changed spiritual circumstances.

George Ripley, the conscientious youth of good intellectual

ability, joined Unitarianism at a time when its negations went only so far as to reach Calvinism, and when its leaders were devout men. After preparation for the ministry, he was settled over a newly-formed parish in Boston, and labored fourteen years. At the end of this, the parish, like others established by the same religious body, was ready to sell its church to Roman Catholics, and to disband; but the pastor was full of the new idea of association by which orderly earthly life was to be realized. He and others—some of them calling themselves Swedenborgians—established Brook Farm. Carlyle called him at this time a "Socinian minister, who left his pulpit in order to reform the world by cultivating onions." After some seven years, assisted by his gifted wife, neither of them shrinking from the most menial toil, the experiment failed. Upon this second failure, they went to New York, he to labor as an editor, and at last, by patient, faithful work to win fame; she to make an attempt to teach school and to become a Roman Catholic. "I have found my mother," she said. In twenty years from the time they left it, he bore his wife's remains to the building in which he formerly ministered, and witnessed the Roman ceremonials of burial.

He did not lose his early religious impressions, but was not a member of any church. His literary labors were immense, his judgment as a critic excellent, his life irreproachable. It was, in spite of the light which fell upon it from a second marriage, a pathetic life; and Mr. Frothingham, though not always thorough in research, has told it well. How many strong men have lived, labored, suffered so! We hope and believe this belongs to a time of transition, and that the spiritual light, which was so much needed here and with many, will not always shine in vain.

Our Society. A New Church without an Old Ecclesiasticism. By James Spilling. London: J. Speirs. 1882. pp. 258.

We have read with much interest this very neat volume, though we had already seen its contents in *Morning Light*. Mr. Spilling makes no attempt at producing an interesting tale, though he has given his book the form of a work of fiction. The story describes how Mr. Newland, a gentleman of leisure, received the doctrines, and learned by the aid of his discreet wife to introduce them to others. Their daughter and her lover made a group which was added to, till the rector was led ignorantly to oppose the ideas, and then

to separate their supporters. This led to the erection of a church, and to the decision of questions on which Mr. Spilling has views, the presentation of which is the object of this volume. In his story it came out that Mr. Newland took the position of an unsalaried and unordained teacher, thus avoiding the ways of the "old ecclesiasticism."

In criticism of this course when proposed as a rule, we would say that the ministry as a distinct profession, for which its own preparation is necessary, and into which one is to be introduced by ordination, is as much the teaching of the "Heavenly Doctrine" as it is demanded by practical wisdom. As to Mr. Newland's inscription in his vestibule, "No Collections," we prefer to see a tasteful box into which minister and people, as they enter, may drop their voluntary, but regular, offerings. "Bring an offering and come into his courts."

Jeannette's Cisterns. By Lynde Palmer. Troy, N. Y: H. B. Nims & Co. 1881. pp. 281.

We have found much to commend in this story about young people. Donald, the faithful, and Sydney, the selfish, are here portrayed in a clear way, and Donald's religiousness is set over against the shallow unbelief of Sydney. Jeannette, the heroine, is a girl in whose growing nobility the reader will find a good example. There is plenty of incident, and yet the book is evidently written with a religious purpose, which is successfully accomplished.

There are several passages which a New Churchman will mark with pleasure, and the following is a specimen of them: —

"The great ocean, you know, is made up of many drops, but each drop is a little ocean in miniature, as perfect and complete, with every element in due proportion, as the vast united body itself. And so it must be with each individual who belongs to the great collective Canaan of the future; each one must be in himself a perfect little image of the land."

Ants, Bees, and Wasps. By Sir John Lubbock. New York: D. Appleton & Co. 1882. pp. 448.

This book is a record of observation made by an eminent publicist and scientist on ants, bees, and wasps, but principally upon ants. He has taken pains to express himself in a way to be understood by the unscientific, and has thus produced a book of very great interest, full of accounts of these well-known, but yet little-known, insects.

Leaflets from Standard Authors. Passages from the Works of W. H. Prescott. Philadelphia: J. B. Lippincott & Co.

These extracts, which are intended for use in schools and otherwise, are commended as superior to ordinary "readers" in some respects.

MONTHLY NOTES AND COMMENTS.

The Development of the Church.

As the years pass, the experience of our people, which not long ago was very slight, begins to attain to a degree at which lessons of great value can be drawn. And there are some lessons which can now be drawn as well, probably, as at any later day, though further experience may render them more marked and furnish ampler means of illustration.

It seems advisable to remain in a state of careful study as to the workings of our various plans, rather than dogmatically to insist that any one plan is right; and to seek to obtain light for future use rather than to complain at any ill success. Wherever human reason must have a part, there of course is liability to error and room for improvement by means of experience, and therefore it goes without saying that our ways of church-work may be faulty, and that experience is sure to bring valuable lessons.

The particular point now to be briefly dwelt upon is the development of the Church, by which we mean the creation of self-supporting societies which will form larger bodies, and give them substantial and effective existence. How shall this be done?

Looking at the matter in the light of experience, without discussion or reference to instances which might be cited, we would say that the beginning is generally with a layman of a certain sort. As to the character which this man (or woman) must have, it may be said that we have learned that he should be sincere; for no generosity in expenditure for church uses, and no display of interest in the doctrines, has been found to avail, if in business dealing or elsewhere there is any doubt among his neighbors as to his sincerity. He must be earnest, but we have learned that he must not be importunate nor pugnacious. The earnest man who lacks discretion, and who contrives to affront people while he seeks their attention, almost always fails. He should

also be a member of one of our societies, and in all possible participation in its Church life. The isolated receiver who has not really entered the Church has been found to fail in establishing it. He may be otherwise right, but will fail to become the nucleus of a society till in him the life of a society finds some ultimation. Then, where he is, there the Church is in its least form; it has sent forth its shoot, and needs but to grow. Again, he must be willing to regard his connection with some distant society as temporary, and must stand ready to write his name on the list of the new one as soon as possible. Any other course is selfish and so harmful. Experience has shown that only the warmest sympathy for the organization of the Church in one's locality, however small or comparatively unimportant that society may be, is of benefit to the man and the community. A man sometimes feels, it is true, that his residence in a place remote from his society is temporary, but this is manifestly no reason why, if there be a society where he is, he should be lukewarm towards it, or fail to give it for the time his cordial allegiance. Indeed, experience may yet show the need of doing away with some features of our present society organization, which seem to countenance this fixedness of membership, in spite of duty to the neighbor.

When a group of people has arisen—and experience shows that it does arise in due time where the conditions of a successful individual beginning have been complied with—we find that a relation with some minister must be entered into. Circumstances may not admit as yet of the engagement of a minister for his whole time, but the utmost endeavor must be made to have visits from him monthly, and if that be absolutely impossible, quarterly. But a monthly visit from some one, a permanent supply if possible, is required. Experience has taught us how a small body, such as we are contemplating, may die. If it would die, it should first of all make no regular contributions, allow a willing member to read the services, and have nothing or nearly nothing to do with the ministry. This will kill it sooner or later. It may have good numbers and a good meeting-place, but it has not sought to live, and cannot expect to do so. Just as in a society, it should make its regular contributions, engage a minister for a part of his time, secure, if possible, a theological student or some suitable person as its reader, open a Sunday School, and seek to grow. Under these circumstances we have learned that it will

grow. It is not uncommon to see a small group prospering and a large group declining, and the manifest reasons are those we have enumerated.

The next step is to have the services of a minister all or most of the time, to be instituted now or earlier as a full society, to take part in helping others, and to become more fully a centre of life. Experience has shown that standing still is always unhealthful.

The next step in society development is the erection of a church. This step is sometimes taken before the preceding. Almost always, to do so is to err greatly. A church contributes little, and it is not essential to a good beginning, and its erection may embarrass further effort. We have learned that a little society or circle with a church, and without a minister, is almost always in a bad condition for progress; while a society, having a minister and no church, is almost always seen to be actively and prosperously progressing towards one.

There is little room now to speak of what we have learned in regard to forming associations of societies and administering their affairs. We know well that associations must be formed and their functions administered. Independent societies not acting in union are not in the order of heaven, nor are associations which have merely nominal heads, such as presidents chosen to preside at meetings merely. As a society must seek for a minister or fail, an association must seek for a general pastor or fail. A mere group of societies is not an association; they must come together into human form and think and act for the common good. An association well developed will not interfere with the freedom of its societies; it will encourage and promote their efforts, attend to unoccupied fields, and develop the Church in its larger form. And we must have, and when we have healthy associations will have, a General Convention, loving all mankind in its purposes, wise and comprehensive in its councils, and grand in its power. So much, experience warrants us in saying.

The Division Among Congregationalists.

There is some ground for believing that a division is about to take place among the Congregationalists. Indeed it is inevitable, unless the conservative or Calvinistic portion will yield. Congregationalist ministers have been for some time going over

to Unitarianism, and coming out among the most radical, but this is a movement of another sort. Men like Prof. Stearns, of Bangor, Prof. Smyth, of Andover, and others, do not deny the Lord, but they give to the past some of the Calvinistic dogmas, and change the whole structure of Orthodox theology by founding it upon the personal Lord rather than upon the old system of law.

The situation was peaceful up to the time of the election of Dr. Newman Smyth to a chair at Andover, when a fierce spirit of opposition was aroused, and at last the confirmation of the appointment was defeated. In the controversy the *Congregationalist* took a prominent part; its editor, Dr. Dexter, going quite beyond the bounds of a wise and brotherly toleration.

Newman Smyth then declined a request to become a lecturer at Andover, which seems to be suffering from lack of students, and accepted an invitation to New Haven. A very large council heard a statement of his belief, and voted to install him. At Quincy, Ill., where Mr. Smyth lately lived, but in another church, Rev. F. A. Thayer was unsuccessful in obtaining a favorable vote of the council first summoned; but a second one, very large and fully representative of the body in the West, voted for his installation.

The principal point at issue being that of future probation, and the position assumed by these gentlemen being one in which the New Churchman will take an approving interest, as compared with the horrid doctrine once taught, and which condemned all the heathen to destruction, we quote from Mr. Thayer's statement a paragraph on this point: —

"These principles imply, that if there be those in pagan lands, living without the light of the Gospel, who have not had a moral probation, or those in Christian lands, dying at any period of life from infancy to age without an adequate moral probation, such probation will be granted them. While we cannot and do not dogmatically assert from Scripture that there is a future probation, it is reasonable to suppose, from the fact of Christ's mission and its universal bearing, that, although the obdurately wicked of heathen lands, as well as of Christian lands, are without excuse, those who are feeling after God, if haply they may find him, will have the Christ presented to them. Every human being will have a moral probation. The implication seems fairly to be this. I expect it will be so. The Scripture does not teach the contrary. It does not forbid the expectation."

On examination, Mr. Thayer said he preferred there should be no confusion as to his sentiments, and thereupon read the para-

graph touching the time for probation and the possibility of repentance after death. Mr. Thayer's idea was that all persons will be given opportunity to accept Christ either here or hereafter. During this inquiry a question was asked as to whether or not Mr. Thayer had changed his views on doctrine since the meeting of the previous council; and after some objection to the query, as trespassing upon incompetent jurisdiction, Mr. Thayer said he desired to reply, "In no respect." Mr. Little, of Chicago, desired a reconciliation of the hypothesis advanced, that the heathen dying in ignorance of Christ will be given an opportunity to receive him, with the declaration of the candidate that he would urge humanity to profess Christianity now. Mr. Thayer's rejoinder was, that he did not know what opportunity the heathen might have on earth for learning the truth, but all mankind will at some time be given full opportunity for salvation, and if they then frame moral character averse to God, they will be deprived of his presence.

The Doctrine of the Trinity.

An article which recently appeared in the *Princeton Review*, under the head of "The Doctrine of the Trinity in the light of Recent Psychology" has attracted much notice. It was from the pen of Henry N. Day, D.D., an elderly minister of the Evangelical School, and known as the author of treatises on Logic and Rhetoric. Dr. Day is aware of the impossibility of a tritheistic conception of God, and makes an effort to show that there are in him three attributes or constituent powers, one or the other of which may be manifested at certain times or under certain conditions, so that such manifestations may be tri-personal or of a three-fold character, while the Being himself is purely an individual.

This modal trinity has an aspect which is of much interest to the New Churchman, as suggesting a way in which progress may be made towards the truth. And Swedendorg, in several passages, speaks of the ease with which the Nicene and Athanasian Creeds might be harmonized with the truth, if, instead of a trinity of three persons, a trinity in one person could be received. In other words, instead of a triple, the New Churchman holds to a triune, God. This trine of Love, Wisdom, and Operation form so perfect a unit, and are so manifestly seen to be the constituent elements of human life, that, after once realizing the doctrine, no doubt remains as to its truth.

Dr. Day seeks the trinity in the teachings of psychology, which divide the mind into Intelligence, Imagination, and Will, and shows that "God, if a spirit, possesses this three-foldness of functional attribute, inherent in his very being or nature, constituting so far his very essence." After speaking of this division rationally, he comes to the Scripture argument, and reaches the conclusion that the terms "Father, Son, and Holy Spirit," indicate the manifestation of the one God in one or another aspect.

The defect of Dr. Day's argument is with its minor premise. It is true that psychology must give us the clue to the Divine Attributes, but it is not true that psychology teaches what he draws from it. It does teach of Intelligence and Will, only that as the very life, the Will should be mentioned first; but the third, which it is said here to teach, namely, the Imagination, is no third, it is only a part of the Intellect. And Dr. Day shows the indistinctness of his understanding of the matter by sometimes calling the attribute, Imagination, sometimes Sensibility, sometimes the faculty of Form, and even sometimes Power. This mingling of terms is very noticeable, and would greatly prejudice his paper to any reader.

If he could only have seen in man, Will, Intellect, and these two united in Activity, Operation, Power, or however we may term the out-going life, he would then have found the analogue of Father, Son, and Holy Spirit.

It is to be noticed with much satisfaction that he approached very near to this, and candidly uttered his conviction, that he is very far removed from the old tritheism; and that the number of those who accept, or seek to accept, a modal trinity, increases. The *Presbyterian Journal* calls it "a dangerous speculation," but it is rather a calm use of reason which cannot be safely hindered in these days.

Ignorance Honestly Acknowledged.

The International Series of Sunday School Lessons has lately met with our Lord's words of prediction as to his Second Coming. As there can be no explanation of them, except from a knowledge of their spiritual meaning, it is not strange that difficulty was found in them, and that President Woolsey in his comments prepared for the *Sunday School Times*, found it impossible to reach a literal explanation. In this case, although we cannot see why

he should not seek further for light, we consider his frankness highly commendable, and indicative of the decline of dogmatism.

The *N. Y. Independent* thus refers to the subject:

"The *Sunday-School Times* has President Woolsey's comment on the lesson for a week from next Sunday, which is, perhaps, the most difficult and perplexing one in the whole New Testament. It is the instruction given by our Lord to his disciples in reference to his Second Coming. He has spoken of the destruction of Jerusalem, and then he turned from that to his own coming and to the final judgment, as recorded by three evangelists. 'Immediately after' the destruction of the city, our Lord was to appear in the clouds, with great glory, and set his throne, and separate the righteous from the wicked, sending them to their several abodes. And all this was to take place within the time of the generation then living. 'Verily, I say unto you, this generation shall not pass away until all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away.' Accordingly, the early disciples lived in expectation of our Lord's coming in their day. Of course, no such coming as they expected took place, and the passages in the gospel in which our Lord seems to foretell such a coming have given rise to a great many ingenious speculations. President Woolsey gives up the difficulty as insoluble. He recognizes it fully and does nothing. The passage is surrounded with very grave difficulties, which the Sunday-school expositor had better look boldly in the face and then pass on."

Increasing Freedom of Belief.

Rev. Dr. W. E. Merriman, formerly President of Ripon College, Wisconsin, was lately installed over a Congregational church in Somerville, Mass. There was a large Council, consisting of leading Orthodox clergymen. Dr. Merriman stated his views fairly, indicating a wide divergence from Calvinism. Among other things he said: —

"Christ did not endure the penalty of the law. He was not a substitute for the sinner in the sense that he bore the sinner's penalty. In fact, I hold it to be impossible that he should bear the sinner's penalty. . . . It is man who is reconciled in the atonement; not God, who was already perfection."

There was no objection to his ordination, and Rev. Dr. Wellman, who had been opposing the election of Newman Smyth to an Andover professorship, offered the prayer.

Preparation for the New Church in Russia (?)

The following is found on p. 386, vol. I., of Landsell's "Siberia," 1882. He is giving several pages of information concerning the dissenters from the Russian Church: —

"The Dukhobortsi, or "wrestlers with the Spirit," spiritualize to a high degree both doctrines and sacraments. Also they reject pictures, do not cross themselves, nor observe the appointed fasts. In their meetings they pray for one another, sing psalms, and explain the Word of God. They call themselves "Christians," and their great dogma is to worship God in spirit and in truth. They have no magistrates, but govern their own Society; they practice brotherly love, have all things common, and are remarkable for the orderly and cleanly manner in which they live. An officer whom I met last year in the Caucasus, spoke to me in the highest terms of their blameless lives."

Light Not Wanted.

A sermon printed in the *Christian Register*, by one whom we suppose to be a young minister, rejoices over the prevailing ignorance as to the other life in what seems a strange way, as if we could better prepare for an unknown heaven than for that revealed to us in the Word. In one passage he thus speaks of his reluctance to knowing: —

"A few years ago, a book was published in this country called 'Gates Ajar.' It was a clear look into heaven. It filled the other world with the things of this. It at once sent every one into rhapsodies and tears. But it did not last. The opened gates have been closed again. The book is now all but forgotten. We soon grew tired of a sensational heaven. A similar criticism applies to the works of Immanuel Swedenborg. No man ever saw more deeply into the laws of the spirit and of spiritual communion than did this man. Had he stopped here, had he been content to set these forth in axioms or allegory, he would have given to the world an 'everlasting treasure.' But he saw, or supposed he saw, too much. We do not go far in his writings before we are shocked at the hard materialism of his heaven. The spirit's pathway through the skies is robbed of all its sweet mystery. In Swedenborg's heaven, we seem, at times, even more earthly than upon earth."

It would be no answer to this criticism, in the case of the readers of the *Register*, to remark that the Holy Word presents a real heaven where they "walk in white," and are otherwise in a state of full life; but it is certainly true, that to hold to a misty heaven, is to have one which will furnish no foundation for a rational theology, and give the preacher no power in his words.